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The issues of Old Light and New Light, of Conversion or Christian nurture, spring from Edwards' effort to differentiate the experience of grace from the activity of human faculties. By the omission Edwards loses significance in the record of important historic change.

To justify the suggestion of such amendments in detail mention may be made also of a little obscuration of a difference in the Christology of Origen from later orthodoxy. Chalcedonian orthodoxy affirmed two natures in one person. For Origen Jesus was one person and the Logos another person. There was still something of the older Adoptionism in Origen's view. There is the more justification for mentioning the detail since Dr. Walker commends the Chalcedonian formula as meaning a revelation of God "in terms of a genuinely human life." If that was the real meaning, Apollinaris had been misled as to the intention of the God-Man conception, and the formula would not have gravitated to the result of meaning an impersonal humanity becoming personal in the personality of the Logos. Dr. Walker's remark, however, applies admirably to the Christology of Origen. Here again is a criticism that is not querulous. Something hinges on it, and Dr. Walker as an admirer of the work of Loofs will see that what is meant is that the physical redemption theory was not a presupposition of Origen's thought.

The book thus happily furnished to general reader and theological student is learned, luminous, and complete, the work of one who has mastered a complicated subject.

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JESUS AND THE CHRISTIAN RELIGION. FRANCIS A. HENRY. G. P. Putnam's Sons. 1916. Pp. iv, 444.

This book stands high in the ranks of the *Vermittlungstheologie* — that long line from the Epistle to the Hebrews and the Alexandrians through Aquinas and the Schoolmen down to the exponents of the modern New Theology, who have endeavored to build a bridge between the religion of the past and their own day. It maintains that the life of Jesus as set forth by the Synoptists furnishes the true and the only true Gospel — the exhibition of the fatherhood of God and the brotherhood of men. This was early corrupted by mistaken views of Jesus' Messiahship, by the rabbinic theology of Paul, and by the paganism of the Catholic Church. The author's message is therefore essentially, though not verbally, "Back to Jesus." In uttering this he, like others who have proclaimed this message, does perhaps scant

justice to the inherent need to religion of theology. Probably most students of Christian history would assign greater legitimacy to the connection between Jesus and the later intellectual developments of Christianity. Without such development, and with the accounts of the Synoptists alone when examined in the light of biblical study, it is doubtful whether we should have an adequate basis for Christianity. "Back to Jesus" implies that we shall find there a foundation broad enough to build a world on. Yet if we did not have the Pauline and Johannine amplifications, even with all their misunderstandings, the life of the ages would have had fewer Christian answers to its questions, fewer questions which it cared to ask.

The book, however, is full of deep and sound thinking, and its tone is admirable—judicial without sternness, conciliatory without pliancy, courteous, serious, holding its lofty aim of discipleship constantly in view. And its style is correspondingly direct, close-knit, clear; revealing large margins of learning yet not displaying them. It presents the reader with an ease which has been bought by the labor of the writer. There are many illuminating insights and felicities of expression. Those who have been repelled from what they see labeled as Christianity may find here a reverent and thoughtful guide to an acceptable apprehension of Jesus' message.

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GREEK GOSPEL TEXTS IN AMERICA. EDGAR J. GOODSPEED. (Historical and Linguistic Studies in Literature Related to the New Testament. First Series; Texts. Vol. II). The University of Chicago Press. 1918. Pp. x, 186. \$1.50.

THE GOSPEL MANUSCRIPTS OF THE GENERAL THEOLOGICAL SEMINARY. CHARLES CARROLL EDMUNDS and WILLIAM HENRY PAINE HATCH. (Harvard Theological Studies. IV). Harvard University Press. 1918. Pp. 68.

THE WASHINGTON MANUSCRIPT OF THE EPISTLES OF PAUL. HENRY A. SANDERS. (The New Testament Manuscripts in the Freer Collection. Part II). The Macmillan Company. 1918. Pp. x, 65. \$1.25.

Professor Goodspeed's volume gathers together six collations of Greek Gospel manuscripts now in American or Canadian collections, with brief introductory studies and one or two good plates of representative pages from each codex. Such careful work is valuable, for manuscripts may be destroyed by fire, and in any case American libraries and private collections are not easily accessible to European scholars. The studies were published separately, beginning in 1902;